



"LO A
VOICE FROM
HEAVEN"



The Church of God Evangel



CLEVELAND, TENN.

GOD'S LOVE

THE
PILLAR

MY STRENGTH

THE
TRUTH

My strength is almost exhausted,
And I cannot go much more.
Yet before I will give up,
I'll tell my Savior o'er and o'er,

Lord, to me Thou hast promised
To be my strength today;
That even in my weakness
I could hear Thee say,

"Fear not, for I am with you,
Be courageous and strong;
Nothing shall overtake thee,
While you lean on my great arm."

And then I feel secure and safe,
My fear and weakness gone;
I know that He has heard my prayer,
And I shall still go on.

—Exelma Holley.

THE GROUND OF

EPH. 2:20

1 TIM. 3:15

Vol. 34, No. 22

"In God is my salvation and my glory: the rock of my strength,
and my refuge, is in God."—Psalm 62:7.

July 31, 1943

TRUEDELL

NOTES From My LETTERS

By
J. H. WALKER
General Overseer

We have just closed our state convention, which was by far the greatest we have ever had in Oklahoma. The mission offering was good, and the orphanage offering was \$400. We received twenty-nine Evangel subscriptions, and a goodly number prayed through. We have organized three churches and have opened another mission here in the city, starting Sunday night. The work in general is progressing nicely.—H. D. Williams, overseer of Oklahoma.

We feel that God has heard your prayers. I feel as though I've never been sick. I'm so glad I belong to the great Church of God and to the family of God and have been redeemed by the precious blood of the Lamb. We serve a God who is able to deliver those who love and trust Him.

Our church here is doing fine. At our home-coming the first Sunday in June we raised \$1,000 to start a new brick church and \$300 in pledges, and we are still working. We do hope that we'll be able to start building the first of September. We certainly have a good pastor, Rev. J. M. Baldree.—Mrs. E. T. Grier, Montgomery, Ala.

It has been quite a while since I have written from the State of New Jersey to let you know how things are going; so here is the news up to date.

Generally, everything is going nicely. We are glad for the way the Lord is blessing us and we are looking up. All of the preachers are pleased with their progress, and they have reason to be. We have organized two churches so far, and they are doing fine. One of these is in Penns Grove. Brother J. W. King, of Knoxville, Tennessee, is pastor; and he is doing great things. In Penns Grove we worshipped in a very small mission hall until recently. Now Brother King has rented a the-

ater for services that will accommodate about four hundred people. The renting of this building has certainly done a lot toward creating enthusiasm in the town. New people are coming out, and everything looks good.

Atlantic City is taking on new courage since Brother Chegwin is there. The crowds are increasing, and I think the proper steps were taken for Atlantic City. Brother Chegwin is a worker. It goes without saying, Millville has done great things this year. They are largely responsible for the mission offering raised for the state convention, also the orphanage offering. At present I am living in Newark, have rented a church building, and have contacted interested people to help carry on a work in this great city. There is only one English-speaking Pentecostal church in the city. I feel that we shall have good success here. I organized a church in West Berlin a few weeks ago, and I believe it will be a fine work in a little time.

We are working on the different missions throughout the state, and the future is bright.—G. W. Lane, overseer of New Jersey.

We have bought a seven-room state parsonage in one of the finest sections of central Minneapolis, Minnesota. It is a stucco finish on the outside and has hardwood floors throughout, a new heating plant in the full-size basement, an automatic hot water heater, and laundry fixtures. There are three bedrooms and a bath upstairs and four rooms downstairs. There are all the built-in cabinets needed in the kitchen, as well as a large pantry, a large screened front porch, a nice back porch, a two-car garage and shade trees and shrubbery in the nice grass-covered yard.—Lemuell Johnson, overseer, Minnesota and Wisconsin.

We have just closed one of the greatest conventions ever held in Kansas and Nebraska. Our crowds were the best we have ever had in Kansas at a convention. The mission offering more than doubled that of last year. The offering for the orphanage was \$100.31. This is the first orphanage state convention offering ever taken in Kansas. So this makes it by far the best. Brother Paulk surely did some fine preaching. He seemed to be at his very best.—Wilma Henry, overseer of Kansas and Nebraska.

Greetings in the precious name of Jesus. We praise our God for His presence today. I am in a revival at Archibald with big crowds and good interest and God is wonderfully blessing. As a whole, we have had much better revivals in Louisiana this year than last. God is giving us souls now at Mt. Zion where Brother Fred Lord is in a meeting with Brother Roy Gay. Fourteen received the Holy Ghost the first week. Sister Alexander just closed a wonderful revival at Robert and is now at Shady Grove in a good one. I was there last Sunday at the home-coming. Had a wonderful day, and \$85 was raised to complete the inside of the parsonage. They have screened the church and painted both the parsonage and the church.

Sister Alexander begins a revival at Epps next week. Brother Coleman is in a revival at Monroe and will go to Dunn in the near future. Brother J. P. Nolan has a tent and is using it to a great advantage. He has it in a new location out from West Monroe and has conducted a revival in connection with the Shreveport church in a new location in Shreveport. Four received the Holy Ghost, and Brother Anderson (the pastor in Shreveport) plans to erect a tabernacle for a mission work near this location. Brother B. H. Lott is preaching and planning to start a revival in a new location up near Forest. He told me about 150 attended the first time he preached

(Continued on page 15)

IMPORTANT NOTICE

The books at the General Headquarters of the Church of God will close Saturday, July 31, 1943, for this Assembly year. All monies to be included in this year's audit should be here on that date.—E. J. Boehmer, General Secretary and Treasurer.

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MINISTERIAL ASSEMBLY

Changed to
BIRMINGHAM, ALABAMA

August 24-29

Unfortunately, unforeseen circumstances make this necessary. Full explanations will follow in next week's Evangel.

—GENERAL ASSEMBLY COMMITTEE.

Addition . . .

By PAUL H. WALKER

In our last article we studied the second verse of Second Peter and the first chapter. We noted the word **MULTIPLICATION**. In this article we wish to deal with the word **ADDITION**. See 2 Pet. 1:5-7. To **ADD**



means to join or unite so as to increase the number, augment the quantity, or enlarge the magnitude.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge."

Before we can add virtue to faith we must find out what faith and virtue are. Faith is belief in God, a revelation or complete confidence. Paul said, "FAITH is the SUBSTANCE of things hoped for and the evidence of things not seen." Faith is vision or revelation. The great Western pioneer would not have gone west and neither would he have made a success of it had he not had FAITH in his ability, had he not had faith to see an end to his vision, a new home, herds of cattle, sheep and great wheat fields. FAITH STIRRED HIS VERY SOUL INTO ACTION. In the pioneer days my father, in a caravan wagon, went to Minnesota and on to the Dakotas. There were no railroads or towns for miles, the first house being a hayrack turned upside down covered with cowhides to keep the rain off, then a mud house with a dirt roof, and then a beautiful frame structure, cattle, horses, sheep, machinery, grain fields, and pastures. FAITH was the stimulant to such achievements.

VIRTUE means practice of duty, prudence, fortitude, justice, integrity. FAITH AND VIRTUE are TWO POWERFUL FORCES.

In my early ministry there were no home mission boards or funds. We prayed and felt impressed to rent a hall (it was not a \$25 or \$50 per week guarantee then). It was give all you have and borrow some more and give that to pay the rent for the first week or month, with nothing in sight but unregenerated hearts, rowdies, ancient eggs with which we were often plastered, being brought before the magistrates, a gun poked in our faces, arrested, a rope by outlaws brought to church with which to hang the preacher, money gone and starvation facing us. But GLORY TO GOD, FAITH IN A LIVING GOD DEMANDED PRACTICE OF DUTY (VIRTUE) AND WE CARRIED ON AND GOD GAVE THE INCREASE. We may write a book on the above experiences some time. But in them all God saw us through. FAITH and the PRACTICE OF DUTY (virtue) will bring LAST-

ING RESULTS. We have FAITH IN EACH OTHER and therefore serve and work for each other. This is true in our domestic, social, and economic life and it surely ought to be so in our RELIGIOUS LIFE. Thus we are faithful in discharging our duty in paying tithes, giving to missions and the orphans. Faithful by being virtuous in attending Sunday School, church services, revivals, etc. But it must be remembered that FAITH must have VIRTUE connected with it or it is dangerous. Suppose there are five churches in one town all of the same faith. One pastor is more capable than the others and therefore he says, "I'll get every member the others have and triple my membership this year." FAITH HERE might be admired but there is not much VIRTUE in such an attitude, therefore it is wrong.

Christian growth comes by real activity or the performance of Christian duty. This is done because of FAITH. So first it is FAITH and we add to it VIRTUE (practice of duty). Plato in *Virtue* distinguishes four other virtues: 1—Prudence, implying caution about what you do. 2. Fortitude, implying strength and firmness of mind in that that you do. 3. Temperance, implying calmness or self-control in that that you do. 4. Justice, implying honesty in that that you do. This provides a fine measuring stick for us all in order that we might actually determine our size in the light of the scripture. In virtue we find caution, strength, firmness of mind, calmness, self-control, honesty, and the results a fruitful life worth while.

ADD TO VIRTUE KNOWLEDGE. It is great to do things by being virtuous, but it is also great to know how to do. Before we perform an act we should know how it is done. A skilled workman qualifies himself by his accomplishments. Knowledge means the state of understanding, clear conception of facts, practical skill. A good preacher must know what he is preaching about. He must know how to present his message. The old story of the man who was saved one night and the next day, back at his work in the barber shop, said to his first customer, after he had him all lathered in good shape, his razor well strapped and his hand in the act of shaving, PREPARE TO MEET THY GOD. The poor customer thought he was about to have his throat cut. The new convert was honest, he knew his duty was to tell of the love of Jesus. But he surely needed KNOWLEDGE added to his VIRTUE.

We add to KNOWLEDGE, TEMPERANCE. Temperance means self-control, calm. We meet those who are high-strung and who are apt to say things that are hurtful before they think. They need to be more temperate. To be intemperate is to overindulge in eating, drinking, talking, etc. This does not mean that you are per-

mitted to do all things a little, for some things are not permitted at all by the Lord, such as drinking liquor, smoking, etc. We refrain totally from these. But overeating is wrong and will bring on physical ailments and in years to come men suffer for their intemperance. Words spoken out of place, because of a feeling in the heart, show lack of self-control and will bring on strife and trouble. One said, "I might as well say a thing as think it." This is not true, and is very poor policy and judgment. In the first place, one might think wrong and it would be better if he said nothing. The wise man said, "He that answereth a matter before he hearest it, to him it is shame and folly." Swift to hear and SLOW TO SPEAK will bear putting into practice. It will save a lot of heartaches and misunderstandings.

We then add to TEMPERANCE, PATIENCE, which means permission, suffering. We are taught to be PATIENT TOWARD ALL MEN. "LET PATIENCE HAVE HER PERFECT WORK." Generally it is better to suffer wrong than to do wrong. Here patience has her work. Right will always come out in the end. All of us have known of bosom friends being separated because one was impatient and spoke out of place, judged out of place, and broke the heart and killed the spirit of the other, willing to let the blame rest on the other when he could have taken a little himself and cleared the whole situation up. We are all subject to mistakes and thus should be PATIENT TOWARD ALL.

We add to PATIENCE, BROTHERLY KINDNESS, which means to be devout, righteous. If BROTHERLY KINDNESS PREVAILS between God's people, there will be a unity there that will be inseparable. We will reverence each other and will be disposed to do good to one another. Remember the old hymn we used to sing, "Kind words can never die." On one occasion, when I was first converted, an elderly man took me back of the old barn, he knowing that I was discouraged and about to give up, and said, "Paul, I have been praying for you. I have had a burden in your behalf. God has done a lot for you and we love you and want to help you in every way we can. Keep holding on, God will see you through." I looked in this man's face to see just how earnest he was and I saw tears streaming down his cheeks. I knew I had a friend in him and that he cared and was willing to help. These kind words have never died in my memory. Even though this man is not in the Church of God any more, yet I have great respect for him. I might have been lost had not this man done his duty in my behalf. After all, we owe each other a whole lot. BROTHERLY KINDNESS ALSO MEANS tenderness, good will and affection. It is practically synonymous with GODLINESS. In fact, we add GODLINESS TO BROTHERLY KINDNESS and we have One who will fulfill Eph. 4:32, "Be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you."

We add to BROTHERLY KIND-
(Continued on page 15)

Religion and the World

BY THE EDITOR

North African Protestant Council

A report coming out of New York through RNS states that, "A council of Lutheran and Evangelical churches, including in its membership all non-Roman bodies, has been formed in North Africa." Headquarters will be located in Algiers.

12 Norwegian Clergymen Arrested

A wireless report coming out of Stockholm states that "Twelve Norwegian clergymen were taken into custody by Quisling police after having urged their congregations to pray for Prof. Ole Christian Hallesby and Vicar Ludwig Hope, imprisoned leaders of the Provisional Church Council of Norway. The whereabouts of Hallesby and Hope remain a mystery. The twelve clergymen were afterwards released.

Report Spiritual Hunger Among Russians

A report coming out of Lisbon (by wireless) states that excerpts of letters from one hundred soldiers in occupied Russia and in German labor camps "show an increasing spiritual hunger." The letters requested "religious help, literature, and instruction." Certain requests were from children. In one thirty-three children in the Ukraine asked for Bibles and other religious books.

Christian Statesmen

What our country needs is Christian statesmen who will protect the rights of the country and its free institutions as originally outlined in the Constitution, without reading between the lines such things as the Constitution did not intend to protect. Out of a country that is 67,000,000 strong as to the Christian viewpoint of church affiliation, certainly if these voted wisely in primary and final elections, we could get rid of "wet" congressmen and "pinks" and all other types of officers of varied ranks.

Vacation Bible School Experiment

From Burlington, N. C., comes word that "daily vacation Bible schools" are being held in five of the city's public school buildings this year. Church buildings had been used in former years. The North Carolina Council of Churches speaks of the new plan as "a new form of church and school cooperation." It is expected that this pooling of leadership of religious groups will be most successful. Seemingly such a move will provide Bible instruction for the entire school constituency rather than church affiliations, which should indeed be larger in effort and attendance and therefore more successful.

False Political Hopes

Our purpose in the present war and our hopes are all built upon a desire to realize a relationship among all nations, in which there will be existent a brotherhood and understanding to the extent that there will be a period of "peace" and plenitude to the extent of the "so-called" "four freedoms." Certainly all true Christians and democratic-minded people not only desire such a state of political triumph, but they are earnestly and daily praying for such a realization. Such is the "good will" among men; however, we overlook the plain truth of the Scriptures which openly declare that these same nations called "the world" will wax worse and worse—deceiving and being deceived. Scripture nowhere pictures a millennium built upon the triumph of military conquest. It is right to work and to pray for peace among all nations, however, it remains that the coming of Christ and the setting up of His kingdom will bring what men are striving and praying for.

Constitutional Loophole

The Constitution cannot guarantee "free speech" and the "right to worship God according to the dictates of conscience." Free speech and right of worship may apparently stand on the same basis within the Constitution, however, if "free speech" is anti-Christian in purpose, and the objectives are obtained, then the "right to worship" according to the desires of the individual are destroyed. This is exactly what is occurring within our own free America. Subversive groups are protected by the Constitution to the extent, that, if they are successful in obtaining objectives, Christianity will be destroyed by such objectives. Those who wrote the Constitution, not seeing the workings of atheistic groups, provided for the downfall of Christianity by guaranteeing the right of existence of anti-Christian groups, if such groups increase to where the balance of power is within their grip, either by vote or by force. We now need legislation against such anti-Christian philosophy if religion and religious institutions are to be protected.

Reformed Church Protests Catholic Meddling

The Roman Catholic Church, having attempted to prevent Protestant missionaries from entering South America or the Latin American countries, has met with another protest from the General Synod of the American Reformed Church, which adopted a resolution in its 138th annual conference, a copy of which was sent

to Secretary of State Hull, which read as follows: "Whereas the Roman Catholic church has petitioned our Government to restrain the entering in or working of missionaries of the Protestant faith in Latin American countries, we as a church of that faith take our stand that the duty has been laid upon us by Christ to preach the gospel to all nations and for conscience's sake are compelled to do so even to death." The Government of the United States has recognized this to be a principal upon which religious liberty is based. The entrance and working of Protestant missionaries among Latin American peoples has been further challenged by the Roman Catholic church as endangering the good neighbor policy fostered by our Government. This we categorically deny on the word of the thousands of Latin Americans who welcome the Protestant church and are grateful to the country from which its missionaries have come. We further take the stand that a policy for better understanding founded by our Government, that would restrain all but one faith from doing what under conscience is the duty of all faiths, is a violation of religious liberty granted to all religious bodies under our Constitution." This is indeed a praiseworthy act on the part of our Reformed brethren to oppose the meddling of the Roman Church.

India

Rev. E. H. Crowson, Director of India Mission Fund, Inc., writing in *Defender*, says of India that "India has six outstanding religious communities, listed thus:

"(1) The native types: Animism (3.20%), Buddhism (3.57%), Hinduism (71.43%), and Jainism (0.34%). All these religions are essentially pantheistic.

"(2) The imported types: Islam (20%), and Parseism (0.03%). Islam is monotheistic in belief. Parseism is pluritheistic.

"Group 1 totals about 78.54% of the population; Group 2, about 20.03%; Christianity in its various forms claims the remaining 1.43%.

"Group 1 is essentially indigenous; Group 2 only relatively so. Christianity is universally regarded as an outsider.

"The primeval elements of Animism, Hinduism, and Jainism are inert. Buddhism and Islam are actively evangelistic. The pantheistic 'bloc' in modern India comprises about 300,000,000 souls. Islam bitterly opposes Christ.

"The vast majority of India's population has not heard if there be a Savior, Jesus Christ. It is estimated that of the 70,000,000 outcasts only 1% can be called literate. Every twenty-four hours, about 32,000 souls pass from India into eternity without Christ; 500 native states have no resident missionary. Of India's 670,000 villages, 640,000 have not a Christian among them. To a compassionate heart, it is almost crushing to contemplate this colossal, stupendous soul-darkness.

"Less than 2% of India's teeming (Continued on page 14)

Thy Will Be Done

IN EARTH AS IT IS IN HEAVEN

By MRS. C. C. GLASSON

Matt. 6:10

The words we are using for a text or to begin our subject with are the last words in the tenth verse of the Lord's prayer. When we meditate on this scripture we also take under consideration the one who has asked the question and the One who has answered it.

We find in Luke 11:1 that one of the disciples asked Jesus to teach them to pray, and He did. He began to first pay honor to His Father in heaven, and next was that the condition would be on earth as it is in heaven. But I believe He was referring to the condition of the Church, of which He is the head, for in His teaching He was not talking to sinners but to His disciples whom He had chosen and to those who at a later time would have a part in building His Church. He (Jesus) also said that He would build His Church and the gates of hell should not prevail against it. Matt. 16:18.

Preachers, Jesus has left an example of how you can have that kind of church. First, we want to pray, then lost souls can be saved and shout the victory. Some of you will say, "Oh, we have no right to turn backsliders out, and not only that but it would cause my tithes to fall off, then I could not meet my obligations and my reputation as a minister would be ruined." Jesus took all of these alibis into consideration, and remember the text, "Thy will be done in earth as it is in heaven." When you quit your good-paying job because you felt the divine call of God to go out and preach the gospel, oh how the Lord was with you in going from church to church and place to place preaching the glad tidings of Jesus and seeing sinners' hearts melt under the power and the manifestation of the Holy Ghost. Now that you have been placed as pastor of a church, what has happened? Where has that fiery zeal or that first love of God's Church gone that you had at the beginning? Have you sat down and let that old dragon, the devil, get in your church so that you no longer can have a revival? Has your church got you in such a muddle that you don't know what to do? If so, let us study the written example of our Lord and learn how He dealt with the situation when sin was found in heaven. Remember the text, "Thy will be done on earth as it is in heaven."

First, I want to prove by the words of God that the angel that caused all the trouble in heaven was at one time a holy one. Ezek. 28:15, "Thou wast perfect in thy ways from the day that thou wast created." So according to this the angel Lucifer, who also is referred to as the devil, Satan, and the dragon, was perfect and also held leading positions in heaven as musician and choir leader. Ezek. 28:12, 14. And because of all of this glory and

trust, "and because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness," Ezek. 28:17.

Pastors, have you taken inventory lately? Have you anyone in your church who has this kind of a spirit? If so, remember the text, "Thy will be done in earth as it is in heaven."

HOW IT WAS DONE IN HEAVEN

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven," Rev. 12:7, 8.

Oh yes, you too will have war in the church when you begin dealing with that disobedient one, for Satan has many followers. But, pastors, I wish to call to your attention the fact that our Lord is coming back again and He is coming after a church that is clean. Eph. 6:27. Are you doing your best to see that old Satan hasn't slipped in and is tearing down your good works? Are you carrying out fully the last clause in Heb. 13:17? You know a good shepherd not only watches over his flock after he has put them in the sheepfold but also when they are out in the field, for old Satan is doing most of his dirty work out in the fields and in homes. The shepherd should visit among his flock as often as possible and then when the sheep returns to the fold (the church), what a glorious time we will have.

Preacher, there won't be any excuse accepted when that last trumpet sounds, for Jesus has given us ample warning that old Satan is loose down here among us; but our Lord has left instructions how to handle him.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him," Rev. 12:9. And, preachers, Jesus gives us a personal warning concerning Satan.

"I beheld Satan as lightning fall from heaven," Luke 10:18. Yes sir, they did not want such a one in heaven and certainly you don't want him in your church for he is a trouble-maker and it is a known fact that

sin will not enter the kingdom of God. The following scripture should wake you up to the full responsibility of your calling to the ministry and renew in you that first love and zeal to keep God's Church clean, for Satan has purposed in his heart to exalt his throne above that of God and, of course, that means if he can he will tear down your church and all other churches that stand for holiness (cleanness).

SATAN'S DETERMINATION

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High," Isa. 14:13, 14. And Satan has begun to carry out his determination, Gen. 3; but we find in Gen. 6 that our God doesn't intend to sit idly and let Satan accomplish His purpose even to the extent of destroying all living creatures upon earth. Christian brethren and sisters, the mention of the name "Noah" alone should cause our hearts to leap for joy for it was because of the devoutness of this man's life and his work that he found grace in the eyes of the Lord and by this the seed of both man and beast were saved and the works of the devil destroyed. It is written, "My house is the house of prayer: but ye have made it a den of thieves," Luke 19:46. Yes sir, brethren, let me repeat, Let's have a housecleaning as God did in heaven and let us say as Joshua, "As for me and my house, we will serve the Lord," Joshua 2:15.

Brothers and sisters, if we will serve the Lord and do as He has left an example for us to do, we won't have any more worry as to why we can't have a revival in our churches. There is only one reason that any church can't have a revival and that cause is the old devil. "For this purpose the Son of God was manifested, that he might destroy the works of the devil," 1 John 3:8.

Our Lord and Master teaches us to pray: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. They will be done in earth, as it is in heaven," etc.

Now, dear Lord, as you have taught us how to pray, we humbly pray that you as our Lord and Master will strengthen us that we may become better and more obedient servants in the furtherance of your gospel. Amen.

BRETHREN, PRAY FOR US

EXELMA HOLLEY

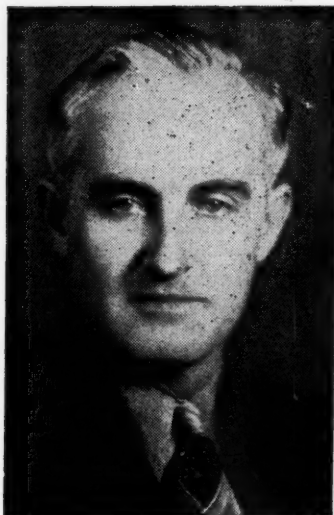
1 Thess. 5:25

Recently a brother came to me, telling me of his burdens and asking me to pray for him, which I did. And the Lord gave me the assurance of deliverance for him by saying, "Behold I come quickly." Then I thought that always He comes in time when we call upon Him. I remembered the disciples, when at sea in a storm, and how quickly Christ caused the storm to cease, when they awoke Him. Never

does the Lord wait too late. We are the ones who wait too late to call upon Him for each other.

I remember hearing Brother Latimer, while General Overseer, say that once a young man wrote him asking how he could get to be General Overseer. His reply was, "Push the fellow above you, and pull the fellow beneath you." How can we better do this than

(Continued on page 15)



(Continued from July 10 issue)

VII. Tongues in Praise

"What is it then?—I will sing with the Spirit and I will sing with the understanding also." 1 Cor. 14:15.

Taken with the context, no one can doubt that Paul here refers to singing in other tongues.

There is a secret power in praise that few of us have fully grasped, either as individuals or as a congregation. We have a general attitude that it is rather hypocritical to praise the Lord when we don't feel like it, consequently we all too often "don't feel like it" when, in fact, the teaching of the Word is quite the contrary. We are admonished to SACRIFICE praise unto God. Herein is an ACT OF FAITH which brings unbelievable results, and makes us FEEL LIKE praising Him.

Jehoshaphat's motley army of Pentecostal banjo players and singers probably did not feel much like praising the Lord when they went out in ADVANCE of the army against this great host over whom he told God "we have no might against this great company . . . neither know we what to do" (2 Chron. 20:12), armed only with a command to SING and PRAISE the Lord. But, "When they began to SING and to PRAISE" (v. 22) the enemy was smitten.

Jonah had hit rock bottom of despair and ministerial failure when he woke up after three days in the whale's belly. Surely it was a stuffy and unattractive meeting place! The meeting was certainly DEAD. His good ministerial brethren all said poor Jonah was done. He could never come back. They pretended to pray for him but seemed secretly delighted at his plight. If ever a preacher was in the dumps and didn't FEEL LIKE praising the Lord, it was Jonah. But he said, "All this evidence of failure is a lie." We would do well to post his statement in every prayer room. "THEY THAT OBSERVE LYING VANITIES FORSAKE THEIR OWN MERCY" (Jonah 2:8), therefore, though I feel terrible, or worse, "I will

The Gift of Tongues

By J. W. ARCHER

SACRIFICE unto thee with the voice of 'THANKSGIVING' (v. 9). And the whale got rid of that shouting preacher in a hurry!

PATIENCE AND YIELDEDNESS

Paul and Silas, beaten with many stripes and bound in the dampest cell of the prison with chains, didn't FEEL LIKE praising the Lord, but when they did it the prison wasn't strong enough to hold them!

And what a great part the blessed gift of tongues has in praise. Whether in private, or in public service, though often weary in body and spirit, you begin to praise Him, and suddenly He, the third person of the Godhead, takes hold of your tongue and begins to sing through you in His languages. What a rest! What a refreshing! How it brings the power down in the meeting!

Often we have seen one leader yield to the Spirit in singing in other tongues until the tight meeting is loosened, the demon powers driven back, and almost the entire congregation is carried by the Spirit into a unison of singing "in the Spirit" that lifts them into the very heavens. Old men and women with cracked voices find themselves singing as clear as a bell, and striking higher notes than they ever dreamed possible, and the whole blending into one great, harmonious, heavenly chorus, singing in the unknown tongues. Such services bring the presence and glory of Christ as scarcely any other meeting may have. And these glorious manifestations of the oneness of the Spirit would be more common among us if we would but yield ourselves to praising Him "in the Spirit" in other tongues.

There is nothing that God loves more and the devil hates worse than for the saints of the Most High to yield themselves to praise. It will drive despair out of the darkest meeting and bring the presence of God into the dearest service. This praise brings a victorious faith into private prayer and prayer meetings. There is but one warning needed, that a private or general prayer meeting may be just as much moved upon by the Spirit when He makes "intercession through us with groanings" as when it is in praise, but sometimes we are so dead the Spirit can't even groan through us. Then we need to offer the "sacrifice of praise."

VIII. Tongues and Interpretation

"... to another the interpretation of tongues," 1 Cor. 12:10. "Greater is he that prophesieth than he that speaketh with tongues, EXCEPT he interpret, that the church may receive edifying," 1 Cor. 14:5.

"Wherefore, let him that speaketh in an unknown tongue pray that he may interpret—that ye may excel to the edifying of the church," v. 12.

"If any man speak in an unknown tongue let it be by two, or at the most

by three, and that by course, and let one interpret," v. 27.

Apparently the primary purpose of God in setting the gift of interpretation in the Church is "that the church may receive edifying" (v. 5), however, since prophesying manifests the secrets of the heart of the unsaved and brings them to Christ (vs. 24, 25); and since prophesying may be defined as speaking under divine unction or inspiration in our own language; and since interpretation is exactly the same thing, only preceded by the message in another language, we may well say that interpretation DOES convince and bring the unsaved to Christ. And the testimony of experience of thousands of godly people over the world will bear witness to the truth of this statement.

The writer will never forget, when being in the world, and being guilty of a sin which positively he knew the pastor of a strange assembly in a strange city knew nothing, he visited that assembly one morning and the pastor, in interpreting a message in tongues, put this sinner on the operating table and laid his wicked heart open to the whole world, though no one but the sinner knew to whom the Spirit was speaking so directly. That message followed us and burned in our soul until we were convinced of all, judged of all; the secrets of our heart were made manifest, and so falling down on our face we worshipped God. 1 Cor. 14:24, 25.

Interpretation might well be termed prophecy preceded by, or first spoken, in another language.

TONGUES AND PROPHECY

In fact, much interpreting of tongues could well come in direct prophecy if the prophetic gift were more thoroughly understood and recognized in the Church. The writer has often felt the Spirit desiring to speak to the congregation, has known what the thought of the message was to be and could often have given it in direct prophecy; but, knowing the average congregation would not recognize in this God speaking directly to His people, we have prayed for God to first put the message on someone in tongues, which almost invariably is done. There should be more direct prophecy in the Church. But of this we will speak fully in our manuscript on the "Gift of Prophecy."

In a Spirit-guided meeting there can be observed the deep guiding hand of an unseen power and mind directing song, testimony, praise, etc., in direct harmony with the sermon the minister is to give in the Spirit. Almost invariably the message in interpretation, whether preceding or following the sermon, will be in confirmation of the thoughts presented by the Spirit-anointed minister.

These messages usually follow a general theme of promised blessings, prophecies of His soon coming, warnings of impending judgments, the

and Interpretations

glories of the celestial, etc. Sometime they are more explicit and the Spirit of our Lord talks very sweetly and directly to the "flock" in loving sympathy and comfort, in their trials. Or again He will warn the congregation of sin, or negligence in spiritual matters.

LEADINGS AND GUIDANCE

But as for supposedly interpreted messages in the congregation, telling the minister he is through and must move, pointing out and condemning individuals when everyone knows to whom it is directed, and other such very personal "messages," they may be put down ninety-nine times out of a hundred as being purely the flesh, or natural mind of man expressing itself. If anyone has so personal a message for an individual, let him take it to that individual in a spirit of humbleness and prayer; and let that individual consider earnestly and humbly before God as to whether the leading be from God or no.

SUBMISSION

In this connection we would earnestly admonish those who desire, or have, a gift of interpretation, NEVER give out a message of a personal nature until you are SURE you are so submitted to the will of God, regardless of what it may be, and so immersed in the Spirit, that the pure waters of divine inspiration may flow freely forth, unclouded by the silty waters of the human mind and desires, flowing in from a side stream into the clear flowing waters of the Spirit; for the mind and desires of man can easily overflow and muddy up the pure expressions of the Spirit, especially if we desire a thing or condition, and dwell upon it in our minds until it becomes a part of us. Then, only as the Spirit overwhelmingly possesses us with His mind and will, can we feel safe to permit audible expression of the leading.

But that guidance or leading may be, and sometimes is, received through tongues and interpretation, we feel is both scripturally and experimentally true. This statement we set forth with a full knowledge of the terrific abuse in the past of this means of guidance, and that it has been rejected as a means of guidance by writers and leaders in many of our Pentecostal organizations. But, are we going to reject the wheat because of the chaff?

There are no people on earth who seek to KNOW the will of God in their daily walk as do the Pentecostal people. And there are none who need to know, and have a right to know, how to find the will of God, more than they. Hence, rather than to deny them any specific means of guidance because of abuse, we would feel rather to set forth for their instruction the various scriptural means of guidance and the rules governing them. And we might state at the outset that every known means of guidance has suffered a measure of abuse and misuse under the unharnessed enthusi-

asm of a momentary zeal. From too far a swing to the left, we have allowed the pendulum to swing far to the right, and now under the mature judgment of the experience of individuals and organizations, there is a more or less universal cry for a return to a more distinct yielding to and seeking for the guidance of Him who is head of the body. And that it shall be under the stern but sure regulation of the Word, coupled with the voice of experience, of thirty years of the latter rain upon the earth.

DIVERSIFIED GUIDANCE

We find that in the early church the leaders were guided OFTEN by either DREAM, or VISION, or personal ANGELIC visitation, by PROPHECY and by impressions of the Spirit. No doubt these means of guidance were abused in the early church, as they have been today. But the means was not entirely rejected because of that, no more did Paul reject tongues because of abuse in the Corinthian church.

Hence we feel to digress here for a moment to set forth a few simple rules to govern those millions of earnest seekers after God's will in the Pentecostal ranks. First, remember that even the apostles were not permitted to choose their own course at all times; that they often seemed to be left by the Lord to their own common sense and judgment; and that they at times were themselves puzzled as to the will of God. Read Acts 11:1-18; 15:1-20; 16:6-10.

Now we believe God gave most of us ordinary horse sense and wisdom enough to judge for ourselves, according to the visible, and evidently divine, circumstances. We do not believe that under ordinary circumstances, one need seek guidance of the Spirit as to whether or not one should go to the store, etc. Although even in these small matters there are times when the Spirit does impress us to do just such simple things. If so, He has a reason. But if we walk in the Spirit we are sensitive to such exceptional impressions.

And much of our guidance in large as well as small matters does come by this "still small voice" of the Spirit. The rules set down above may well be followed here, as in all means of guidance. That we make sure, through full submission to God, and in waiting upon Him, that all personal desire, emotion, ambition, etc., is submerged in the mind of the Spirit, "Who searcheth the deep things of God," and knoweth the "mind of the Spirit," and the "need of the saints," and maketh intercession "according to the will of God."

NOTICE

John Rolle, colored, is no longer a minister in the Church of God, his papers having been revoked by the state board.—C. F. Bright, state overseer of colored work of New York.

133 DAYS ON RAFT NOT LONGEST ENDURANCE

Robert Ripley says the greatest example of endurance on record is that of Poon Lim, a seaman from Hainan, China, who drifted across the Atlantic, alone on a raft for 133 days!

His ship was torpedoed off South Africa and he was rescued near Belem, Brazil.

He subsisted on fish and rain water—never losing consciousness or hope—and was able to walk ashore when rescued.

Without doubt that is a remarkable record, but we should like to place beside it the record of a man whose steadfast endurance extended over a period of years—not days, not months, but an average lifetime!

Here is a brief resume of his experiences: abundant labors, frequent imprisonments, cruel floggings, stonings, shipwrecks, incessant traveling; in danger from floods, from robbers, from countrymen and strangers; in perils of city and wilderness, in weariness and painfulness, many a sleepless night, hunger and thirst, starving many a time, cold and ill-clad.

His sufferings were so acute that he is spoken of as being "killed all the day long."

All this came upon him because—believe it or not—he believed, loved, worshipped and served the Lord Jesus Christ!

That man's name was Paul. He said: "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Timothy 2:10).

We are saved "by grace, through faith, without works" (Ephesians 2:8, 9) because of the sacrificial death and glorious resurrection of the Lord Jesus Christ. But once saved, we hear of many things which we are called upon to endure.

We are enjoined to:

Endure hardness (or hardships), 2 Timothy 2:3

Endure afflictions, 2 Timothy 4:5

Endure chastening, Hebrews 12:7

Endure grief, 1 Peter 2:19

Endure temptation (trials), James 1:12

Endure all things, 1 Corinthians 13:7

But how can a believer endure such naturally unpleasant things? By doing as Moses did: "seeing him who is invisible" (Hebrews 11:27).

And by considering Him who "endured such contradiction of sinners against himself" and who "endured the cross" (Hebrews 12:2-3).

"Be brave, my brother!

The recompense is great,

The kingdom bright and fair;

Beyond the glory of all earthly state,

Shall be the glory there.

Grudge not the heavy cost,

Faint not at labor here,

'Tis but a lifetime at the most,

The day of rest is near."

—NOW

The persons who busy themselves in the affairs of others are neglecting their own affairs shamefully.

They Limit the Holy One of Israel

Text, "Yea, they turned back and tempted God, and limited the Holy One of Israel," Psalms 78:41.

God uses human instrumentality to perform His holy purposes in this world. In 1 Cor. 6:19, 20, Paul said, "Ye are not your own, for you are bought with a price, therefore glorify God in your body and in your spirit which are God's." If we are the property of God, I believe we should be yielded to Him, so He may be able to carry on His great spiritual possibilities among the children of His wonderful creation, unhindered by limitations so fixed by the modernists of the world today.

The word "limit" means a border or boundary. Brother, I don't believe there are any borders or boundary lines when it comes to God's work. One man said it was just one step from being saved to fanaticism; but, glory, the devil came a little late to knock the joy out of our experience of sanctification, and to make us doubt the blessed Holy Ghost. These great blessings are as real as ever, and if they are coupled with prayer, faith, obedience and consecration to God, we can break through the boundary lines, cross the border of this world's limitation on God, and have a reproduction of Pentecost. All God expects of His people is to take the Sword of the Spirit and cut through the opposition of unbelief that hinders His program so much today.

The word "limit" means utmost extent. Our Lord's work will go further than we will allow it to go. Someone, somewhere must pray until the Spirit of God reaches beyond the utmost extent. We must have faith to believe the words of our Lord, when He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." When we consider the great works of our Lord, then think of our weak efforts, we know someone has been truly limiting God and His precious Son. Let us

please return to God in terms of pleading, that the ban on Christian exploits might be lifted, then we shall see God working mightily in our midst.

The word "limit" means to confine within bounds. Let us use our text in this manner, "They confine within bounds the Holy One of Israel." This certainly may be the case if we content ourselves with prayerless, powerless lives. Many churches meet with words dying on the ministers' lips. The audiences sit as if paralyzed. The workers move as if walking in their sleep. There is a remedy for our spiritual dryness. Let us pray until the Word of God shall have free course and that the Lord may, through us, be able to perform the great work His loving heart wishes to enjoy. Paul said in 2 Tim. 2:9, "Wherein I suffer trouble, as an evil doer, even unto bonds, but the word of God is not bound." We may secure encouragement from this great statement of Paul.

We bind ourselves and render ourselves useless in God's work through neglecting God's Word. But if we would only obey and trust, there is no end to our spiritual accomplishments, for the Word is not bound. God's Word will yet save; it will yet comfort troubled hearts; it will yet prevail over evil; it will abolish infidelity, formalism, ritualism, and all other miserable substitutes to His Holy Truth. Let's pray for the day when God's Word, preached by the Holy Ghost sent down from heaven, shall purge the earth of isms that retard the program of His everlasting Kingdom.

The word "limit" means to restrict. Think of men restricting God. However, that is exactly what they do. They take the part of His Word they desire, and restrict Him on the rest.

The Word says in the last days seducers would wax worse and worse, deceiving and being deceived. How terrible a fate awaits those who would dare to restrict God. The world

today is looking for something novel. If the church is unable to produce interesting results to hold our people, they go to the world for entertainment. Let us look to God both in faith and practice, until our signs shall burst forth upon this weary old sin-soaked world. Let us prove our relationship to Christ by our faith and works. Through spiritual power we can tear down the ensigns put up by Satan all over this world. We must display the gifts of the Spirit, with signs following believers, for this is our profession, and the world is looking to us for the more excellent way. Church of God, you are the light of the world; so much depends on you. God is depending on us; Jesus left this world depending on us.

It has been said, the angels in glory once heard and recorded the following conversation between Christ our Lord and Michael the archangel.

"Lord, did you suffer much while on the cross?" asked Michael.

"Yes," answered Jesus simply.

"How many know of your dying for them?" asked Michael.

"The people of Jerusalem and Judea know of it," He answered.

"But did you not die for the whole world, Lord Jesus? How is it that the world doesn't know about it?" asked Michael.

"Yes, I died for the whole world, and I have told Peter, Andrew, James, John, and the rest of the disciples to go tell the world."

"But suppose, Lord," said Michael anxiously, "that Peter, Andrew, and the rest of the disciples fail to go. Have you made any other arrangements to give the gospel to men?"

"No," replied the Lord Jesus, "I am counting on them."

So, dear reader, the Trinity of heaven is depending on us. Don't limit God, but let us go on to perfection and be a bright light to this lost world.

Requirements for Chaplains

That our ministers might know the requirements and opportunities for chaplains in Armed Service, we publish the following release from the Chaplains' Division, Bureau of Naval Personnel, Navy Department, Washington, D. C.

WASHINGTON—Details of the Navy College Program for Chaplains were announced this week by the Navy Department.

This phase of the V-12 Program is designed to insure a continued flow of trained clergymen into the Navy as Chaplains. It permits bona fide candidates for the ministry to be inducted into the Navy and to hold the rating of apprentice seamen, with the uni-

form and pay of that rating, while proceeding with their studies. Questions concerning enrollment should be sent either to the nearest Office of Naval Officer Procurement or to the Chaplains' Division, Bureau of Naval Personnel, Navy Department, Washington, D. C.

The distinctive feature of this program, as compared with the basic V-12 program for other specialized fields, is that it calls for denominational approval of candidates, and places the seminary portion of the training completely in the hands of the various church bodies.

For an applicant to be eligible, his denomination must endorse him, and

be prepared, upon satisfactory completion of the college and seminary training, to grant him full ordination and ecclesiastical endorsement for appointment as a Chaplain.

An applicant for pre-theological and theological training must:

Be a United States citizen; morally and physically qualified; show evidence of potential officer qualifications in appearance and scholarship records.

Meet physical standards as follows: high school graduates with less than two years of college work must meet basic physical requirements including minimum visual acuity of 18-20 in each eye; college juniors and seniors, college graduates, and seminary students will be required to meet physical standards including minimum visual acuity of 12-20 in each

eye.

Be unmarried and agree to remain unmarried until he has been enrolled for the theological training in a seminary.

Meet the age requirements as follows: High school graduates with less than two years college work must be over seventeen years of age and under twenty; college juniors and seniors, college graduates and seminary students must be over seventeen years of age and under thirty.

Must receive endorsement from denomination.

High school graduates with less than two years of college work will undergo the next V-12 screening test November, 1943, and if selected, may apply for theological training after being inducted. College juniors and seniors, college graduates and seminary students, however, will apply to the nearest Office of Naval Officer Procurement, and if accepted, and endorsed by their denomination, will enter directly into the chaplaincy training program.

All applicants will submit full information as to academic training, com-

plete details on denominational affiliation, and such other papers as required by the Procurement Officer.

All applications will be forwarded to the Navy Department, and will then be referred to the denomination concerned, which will select from these applicants those acceptable to it as bona fide candidates for the ministry and whom the denomination is willing to recommend. Candidates so selected will be assigned to colleges and universities which are participating in the Navy College Training Program. A trainee may take his theological course in an accredited theological seminary of his choice provided it is located in the vicinity of a V-12 unit and said seminary will furnish the accelerated course.

Provision is made to allow men already on duty in the Naval Service, including those already in V-12, to apply for transfer to the chaplaincy training course. Application should be made to the Bureau of Naval Personnel through the Commanding Officer.

Inasmuch as pre-theological and theological students will be on active duty as apprentice seamen with the uniform and pay of this rating, applicants now in the Navy with a higher standing will be required to accept

the lower status if approved for training.

When students reach the seminary stage of their training, they are now permitted to wear a midshipman or cadet-type uniform with distinguishing insignia, although retaining the apprentice seaman rate.

The college portion of the curriculum is prescribed by the Navy and includes subjects in the fields of history, psychology, economics, political science, sociology, naval organization, languages, and a physical training schedule.

The seminary curriculum will be that prescribed by the seminary concerned. Each student will attend a seminary of his denomination, or of his individual choice, provided the school selected is participating in the Navy program. There will be no military drill in seminary.

Time required for the accelerated course is three calendar years pre-seminary, and two calendar years in theological seminary.

Students who fail to maintain a satisfactory record may be dismissed from the V-12 Program and ordered to active duty.

LIVING SERMONS

MRS. MARY SMITH

"He that saith he abideth in him ought also to walk, even as he walked,"
1 John 2:6.

"Forasmuch as ye are manifestly declared to be the epistle of Christ,"
2 Cor. 3:3.

One of the great needs of today is for real living sermons, people who live a real Christ-like life every day, "to walk even as he walked." He did no sin, neither was guile found in His mouth. If we say that He abideth in us, let us examine ourselves to see if sin has been taken out of our hearts and guile taken out of our mouths.

Jesus went about doing good. He not only did good to those that were kind to Him, but He did good for evil. When He was reviled, He reviled not again. When He was persecuted, He blessed. When He was falsely accused, He answered not a word. When He was crucified He said, "Father, forgive them for they know not what they do." "He that saith he abideth in him ought himself also to walk, even as he walked."

People are not convinced by our testimony "that he abideth in us," but they want to see Him live again in our lives, in our everyday actions. There are those who form their ideas of religion and of the Church of God from our lives, because our daily conduct does demonstrate our religion. So let us think of life as a series of illustrated sermons, a sermon for each day. What is your text for today? Someone has said, "We are the only Bible that sinners ever read; we are the sinner's gospel; we are the scoffer's creed." This being true, what is the gospel according to you?

We read in Acts 4:13 that when the

people saw the marvelous things the disciples did, "they took knowledge of them, that they had been with Jesus." So it is with us, we will convince the world that this salvation is real as they see our daily illustrated sermons.

*"I'd rather see a sermon,
Than hear one any day;
I'd rather one should walk with me
Than merely show the way.
The eye's a better pupil
And more willing than the ear;
Fine counsel is confusing
But example's always clear.
And the best of all the preachers
Are the ones who live their creed,
For to see good put in action
Is what everybody needs.
I soon can learn to do it,
If you let me see it done;
I can watch your hands in action,
But your tongue too fast may run.
And the sermon you deliver
May be very wise and true,
But I'd rather get my lesson
By observing what you do,
For I might misunderstand you
And the high advice you give;
But there's no misunderstanding,
How you act and how you live."*
—Selected.

Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," Matt. 5:48. I realize that this is a high standard, but with the power of the Holy Ghost and the grace of Him who said, "My grace is sufficient for thee," we should aim at perfection. I truly believe if we try real hard to be perfect (which is a commandment of our Lord), we will at least be good. "We are his workmanship, created in Christ Jesus unto good works, which God hath before

ordained that we should walk in them," Eph. 2:10.

We will have to give an account of our influence to God. If we live what we profess, the world will know it. They will not have to ask, "Whose image and superscription is this?" because they can see for themselves that it is the "image and superscription" of the King of Glory, "in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise," Eph. 1:13. There would be no need of a seal if it could not be seen, so God puts a seal upon His people that everyone may know them.

Many times I have heard people remark that they could tell a real holiness person anywhere they saw him. I heard one person in a very unique way describe the peculiar traits about holiness people that made her know them. She said there is something about their expression that makes them all look somewhat alike (likeness of Jesus; each one resembles a child of a King, Judges 8:18), and, says she, they are kind and humble (Jesus was meek and lowly in heart). They look like they are not angry with anyone. No, thank God, there is no room in the hearts of true Christians for anger, malice, envy and strife, for this is not from above, but is earthly, sensual, devilish, "but the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy," James 3:17.

The closer you get to God the plainer the seal becomes. If the seal cannot be seen at all upon you (it is not there) you need to tarry until you are "sealed with the Holy Spirit of Promise."

Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father

(Continued from page 14)

Foreign Missions

This page edited by Rev. M. P. Cross, Executive Mission Secretary.

NEWS FROM THE GUATEMALAN HARVEST FIELDS

By BROTHER AND SISTER HOGGATT

We spent several hours trying to find out if we could travel over the Pan-American Highway, and after getting "no" for an answer, I left the family at home and with a late start headed for Atescatempa in the south-east part of Guatemala, near the El Salvador border. The Pan-American Highway not being passable meant that we must take the upper road. This road starts to twisting and climbing from the time one leaves the city until we come to Jalapa, nearly two-thirds of the way; up one mountain, down the other side, and always around and around, and it isn't long until we don't know in which direction we are traveling. All at once we think that we have dropped suddenly out of the mountains. We have run into several holes in the road that the workers have left, and in this country they don't put up signs to tell you about them, and some are almost impossible to see. For over a mile we plow through loose dirt and jar our teeth together in the holes of the road, and by that time we are longing for the plains of Oklahoma, Kansas, and Texas. Then a big log truck drops off a curve in our faces as brakes scream and dust rolls in clouds, but we see a small pass way and dart into it, and the truck scrouges past. Through the dust we can see the smile on the driver's face. That is one nice feature about these natives—they will turn around and laugh with you—even though he may carelessly step out in front of your oncoming car without looking, and almost jumps out of himself when you honk or have to stop short to keep from hitting him.

After passing through three small pueblos we drop down off the mountain suddenly into Jalapa where we eat our late dinner. East of Jalapa, in the pueblo Esquipulas, is where the image of the black christ is, and as we travel we can see hundreds of natives traveling there to do homage to the image. It is said that some of them will crawl on their hands and knees for the last two miles—crawling over broken glass the last mile of the way. On these pilgrimages they travel by whole families, some on mules and others walking. When they are hungry they eat black beans (frijoles) and tortillas, and at night sleep on the ground with only a mat under them.

We quickly drop down to the Guatemala-Salvador border and from there take an ox road to Atescatempa, arriving there tired and dusty, having had a blowout and three flats, but feeling the glory of God in our soul.

We are now down where it is hot and dry and there is very little green vegetables at this time of year, though within a couple of months there will be plenty of fruit and vegetables to eat.

The group of believers at Atescatempa are soon informed of our arrival and the service at night was well attended and God blessed. The next day, in the afternoon, the field worker (a fine preacher that Brother Syverson has loaned us), one of the natives, and myself mounted our chargers (mules) and were off for two pueblos in the hills. I felt sorry for the mule under me, as two-hundred pounds is quite a load to carry up steep mountains, but of course not sorry enough to get off and walk up.

Arriving at our first pueblo after the sun had suddenly fallen behind a mountain, we got down off the mule with a feeling of thankfulness to God that we were there. We had a rich service that night and the new field worker was introduced to the group, who accepted him with joy. After church we went over to a widow's hut, where we were served coffee and tortillas. As I do not drink coffee she made me a cup of chocolate (I found out later that it was the last that she had). We slept in the church building (capilla) on some bamboo rods and I slept well, except for being molested by an animal which I squashed with my hand. The next morning several of the brethren went with us for a swim in the pool at the foot of a waterfall. While in the pool one brother caught four big fresh-water crabs—the first fresh-water crabs I

had ever seen. One of them cut his hand quite a bit and he had to bite off its claw to get loose.

After another trip on the mule, we came to the second pueblo where we called the four native workers together and had a talk about the future of the work. The Lord gave us a glorious service that night. After service we mounted our faithful steeds, the mules, and traveled back to Atescatempa. We felt very encouraged with the work of the Lord in this part and expect a revival to break out in the near future. While at Atescatempa we received a telegram from Sister Hoggatt informing us that Brother Furman had called off the conference in Chucaca, because of a scourge of typhus. A number of believers there had died from the fever.

Coming back we had a detour and found some pueblos (villages) that we did not know about (and there are hundreds more). When we asked about Evangelicos we were informed that there were none in the villages, and again we prayed for native workers. We arrived home tired but happy—to find that a glorious revival was in progress at our local mission.

Being in a desert place doesn't hinder or excuse us from feeding the hungry souls. If we bring the loaves and small fishes to the Lord we can feed them and have plenty left for ourselves, but if we feed ourselves first they will go without food and we shall soon go without God—how sad, yet how true.

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REV. J. D. BRIGHT, 2519 Trunk St., Cleveland, Tenn.

REQUESTS FOR PRAYER

We receive many requests for the salvation of relatives, loved ones, and friends, also for urgent unspoken requests. There are so many of these it is impossible to publish them, but we ask that all take them to heart and earnestly pray that the Lord will answer prayer in their behalf. In order for requests to be published they must be signed.

PRAY FOR:

Me to be healed; a friend to be healed of ulcerated stomach.—Miss Orlean Easter, Rt. 2, Box 15, Amelia, Va.

The Lord to heal my body, my hip joint is slipped and twisted until I can hardly walk, and the same limb has drawn shorter than the other one. I know God can fix it all for I've proved Him many times and He never fails.—Mannie Walker, 1811 Hicks St., Augusta, Ga.

The healing of my eyes.—Mrs. Alice Braswell, 1821 Hicks St., Augusta, Ga.

The Lord to heal my daughter, Gloria.—Mrs. W. M. Byrd, Perdido, Ala.

The Lord to heal me of stomach trouble; unspoken request.—Mrs. L. E. Snyder, 121 Brown St., Nicholasville, Ky.

God to undertake for my son who is in prison and that He will send a Church of God preacher to Pageton, W. Va. There are saints up there who are starving for the Word of God.—Mrs. A. M. Casey, Chauncey, W. Va.

God to restore my sight in my right eye.—Mrs. Elmer Bennett, Rt. 2, Box 43, Holly Grove, Ark.

God to heal my body; my loved ones.—Mrs. Bill Parks, Bastian, Va.

God to undertake for my husband, he truly needs prayer; me.—Sadie Adkins, 3617 Brandon Rd., Huntington, W. Va.

My daughter to be healed of eczema and attacks of appendicitis.—Mrs. Albert Lawson, Rt. 2, Holly Grove, Ark.

The Lord to heal my body, I am nervous and in a run-down condition.—Mrs. E. L. Phurrough, Gantts Quarry, Ala.

The Lord to heal my dear mother of cancer of the stomach, it has eaten up to her lungs and she suffers day and night and her left limb is swollen and gives her much trouble. She doesn't believe she has cancer, so if anyone writes her please don't mention the cancer to her. Her address is Flossie Hutchinson, Rt. 1, Mt. View, Okla.—Mary Lemaster, Rt. 2, Mt. Park, Okla.

The Lord to undertake for my wife and home.—Elam A. Duckett, Summerville, S. C.

The healing of my little girl's body and nerves; the healing of my body and nerves; my uncle to be healed of a cancer and other troubles.—Mrs. Elsie Ahl, Baxley, Ga.

The healing of my body, I was operated on for gall bladder trouble and I have such spells I nearly die, but I know the Lord is able to heal; my son who is oversea. I truly need encouragement.—Mrs. Mittie Owens, Rt. 2, Collinwood, Tenn.

My brother, Joe Marion, to be healed of bronchitis and stomach trouble.—Frank Marion, 4903 15th Ave., Columbus, Ga.

My mother who is very ill to be saved and healed.—Mrs. C. E. Richard, 52 5th Ave., Prichard, Ala.

God to undertake for my loved ones. My backslidden brother who is in England surely needs encouragement. His address is Pvt. Samson Cravey, A.S.N. 34449197, Co. F., 115th Inf. APO 29, c/o Postmaster, New York City, U. S. Army.—Mrs. Elsie Drawdy, Rt. 1, Box 262, Charleston, S. C.

The healing of a friend of T.B., she is in a very bad condition. If it is not the Lord's will to heal her, pray that He will ease her. Pray for her husband and children.—Mrs. Alice Flatt, Omaha, Ark.

The Lord to heal my body.—Nora Brown, Rt. 2, Clanton, Ala.

The Lord to restore my hearing, I have been deaf eight years and have to wear a machine to hear; my loved ones.—Mrs. Ella B. Heath, Rt. 2, Stockton Springs, Me.

God to undertake for Mr. and Mrs. Paul Adams, Box 2261, Montgomery, Ala.—Mrs. Dessa Mitchell, Midway, Ala.

The Lord to heal my little girl. She is past three years old, she has been sick some time. She looks so bad. Please get hold of God for her.—Mrs. Ethel Smith, Rt. 2, Wheelersburg, Ohio.

God to heal my body; He healed me of T.B. so I know He can heal me now.—Mrs. Addie Williamson, Rt. 3, Box 79, Nichols, S. C.

The healing of Mrs. Blanche Kitts who has T.B.; me to be healed.—Mrs. Frank Kidd, Box 147, Bastian, Va.

Me to have normal eyesight; our home spiritually, physically and materially; urgent unspoken request.—Marvel L. Jackson, Box 12, Boring, Ore.

Brother Thomas who is afflicted with neuritis and a very weak heart.—Mrs. W. S. Thomas, 609 Sherman St., Johnstown, Pa.

The healing of my husband of kidney trouble.—Mrs. Bessie Lynchard, Rt. 1, Boyce, Miss.

My baby who is very sick; my mother who is very nervous and has rheumatism very badly.—Ethel Smith, R. R. 2, Wheelersburg, Ohio.

The healing and saving of a neighbor who is at the point of death with sugar diabetes; the healing of my head.—Drewcillar Marcus, Rt. 1, Mt. Airy, Ga.

The healing of my little girl.—Mrs. Mary Belle Warren, Box 264, Barbourville, Ky.

Me to be healed of lung trouble and to receive the Holy Ghost.—Charles Hampton, Rt. 1, Box 7, Broken Arrow, Okla.

The healing of my body, I have been shut in for six years with leakage of the heart.—Mrs. K. W. Hendon, Rt. 1, Marietta, Ga.

My brother who is in a serious condition and is unsaved.—Mrs. Mary Chubb, Shelburn, Ind.

Sister Raynor and her son who are both afflicted, she is blind.—Minnie Adams, Jonesboro, Ark.

My mother's hand to be healed.—Mrs. Ila Alexander, Newry, S. C.

My son and daughter who are in bad health; my children and husband.—Mrs. S. V. Moore, West Irvine, Ky.

The healing of my body of heart trouble and T.B.—Mrs. Bessie Dodd, Dayton, Tenn.

Me to be healed of heart leakage and goitre.—Easter Headley.

The healing of my heart and other ailments.—Mrs. Louise Desper, Maryville, Ill.

Me to be healed of gall bladder trouble and high blood pressure.—Mrs. Mont Baisden, Box 219, Harts, W. Va.

Obituaries

JAMES

Darling little Betty Sue, daughter of Mr. and Mrs. Frank Jones, went to live with Jesus June 20, 1943; age five years, three months and five days. She was a little flower of love. Pray for her heartbroken father and mother.—Mrs. R. T. Lankford, Rt. 4, Box 104, Piedmont, Ala.

DELOACH

Allene Deloach, daughter of Brother and Sister Dan Burnham, departed this life June 23, 1943; age twenty-five years.—Rev. J. H. Cothorn, Jasper, Fla.

OWENSBYE

Randolph Owensbye, son of Jim and Bessie Mayfield Owensbye, passed away June 25, 1943; age twenty-four years.—A friend, Roy Barnes, Newport, Tenn.

REPORTS

BIGTIMBER MONT., DISTRICT CONVENTION

The Bigtimber district convention was held June 25-27, incl., under the leadership of the district overseer, Brother J. J. Kisser, and our state overseer, Brother Ray T. Hill. We are glad to report that God blessed and His anointing was on the ministry as well as the laity. Not as many delegates were present as previously, due to war conditions. Brother Max Brandt was unable to be there, but we are happy to hear the Lord is blessing in his church in Missoula. Brother Frank Chrismore is holding a revival there and one has received the Holy Ghost, one has been reclaimed and seekers fill the altar every evening.

Friday evening our state Y.P.E. and Sunday School superintendent, Brother Anton Meyer, brought us an inspiring message on the Baptism of the Holy Ghost, which proved to be the theme of the whole convention. Saturday we heard messages by Brother Kisser, Sister Weathersby and Brother Hill.

The Sunday morning service, with a good message brought by Brother Hill, made us mission conscious—the offering was four times that of last year. The afternoon service, brought by the young people, was thoroughly enjoyed by all. Sunday evening we remembered our orphans with an offering of \$57.70, after which our state overseer brought a message on "The Church." The convention closed with two joining the Church.—Mrs. Edward Yecha, Harlowton, Mont.

MICHIGAN STATE CONVENTION

On Wednesday morning, July 7, Brother Walker, state overseer, opened the Michigan School of Theology. The supplement to the Minutes was the theme of discussion in both the morning and afternoon sessions which were well attended and enjoyed by all. On Wednesday night the Holy Ghost power fell so strongly and the Lord blessed so that the speaker, Brother Messer, did not get to speak. Brother John Meares taught the class parliamentary law Thursday morning. Brother R. P. Johnson had arrived by Thursday night, bringing with him a B. T. S. trio composed of Mary Lee Bell, Mahdeen McCoy, and Susie Johnson. Brother and Sister Thomas, state evangelists, were also there and did some inspirational singing. Brother Johnson's wonderful messages were appreciated and we were blessed with the presence of the Lord. Brother C. G. Carder, pastor at Pontiac, delivered the welcome address. Saturday morning Brother Walker gave a report on the increases in the different departments of the Church in Michigan. The tithes increased \$1,390.55; missions, \$318.95; orphanage, \$725.04; aged ministers, \$189.50; church property, \$33,000; raised by L.W.W.B., \$1,010.33. The mission board reported over \$1,000 in the treasury at present. After the business session

Brother Quakenbush brought the message, then we had the district reports. Brother Koshewitz, of Easton, Md., brought the afternoon message.

Saturday night, in the presence of a packed auditorium, Brother Meares officiated in the awarding of state banners to the respective winners of the different departments. They were presented in a colorful program by five little girls. Brother Paul H. Walker awarded the L.W.W.B. banner. Brother Zeno C. Tharp, president of Bible School and College, brought the message. Brother R. P. Johnson brought the messages on Sunday. God moved on the scene during his message Sunday morning and caused six people to give \$100.00 each in the mission offering which totaled more than twice that of last year (state mission offerings will be given at the Assembly). — Claude Phillips, convention clerk.

Pray for Vicksburg

VICKSBURG, Miss.—I praise God for our little work here. I lived here last year without knowing of any holiness people. After being away from here some three or four months I came back but I hated to for I was a member of the church at Wesley Chapel, Meadville, Miss., where we have wonderful services. About two months ago I was talking to a woman and she was telling me about her sister going to a place where they prayed for her to be healed, so I said I knew

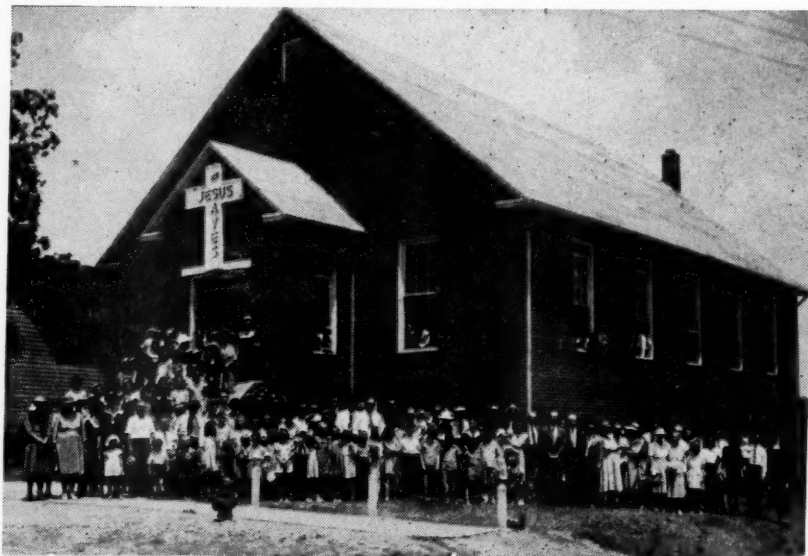
that must be some kind of holiness people. I called the lady and sure enough she was Pentecostal, had the Holy Ghost for thirty years. That was on Monday; on Tuesday they had prayer meeting. I went and found a group of humble women praying, singing and shouting. We are all afire for God. I feel like I can live here now in peace. We have a lady ninety-four years old who is really seeking for the Holy Ghost. She said all these years she thought she was right—taught a Sunday School class for years. She had read in Acts where people received the Holy Ghost but thought it was for people of long ago, but she has been made to feel the power of God and knows it is real. Pray for this elderly soul as she no doubt hasn't many more years here.

Please pray for our prayer meetings here. This is a wicked place. Also pray for my companion and me.—Mrs. M. P. Pevey, 3005 Washington St.

Power of God Strongly Felt

PINE HILL, Ala.—Our dedication service was very sacred. The power of the Lord was so strong I believe everybody got revived. We started a testimony service but just about three got to testify; the Holy Ghost took charge. A message was given out and interpreted. The power was so strong there was an altar call given. The altar was full of church members. Brother Knight preached a wonderful message that morning and Brother Ellis, our state overseer, brought a wonderful dedicational message in the afternoon. At noon a bountiful dinner was enjoyed.

I truly thank God for a man and his wife like Brother and Sister L. D. Bur-



This is the picture of our church building in Statesville, N. C. Rev. H. E. Stone is the pastor. This building is modern in every way, with nice, new pews, rugs on the floor, and full-size basement with Sunday School rooms. This picture was made when the church had a home-coming. Three of the ex-pastors were present. The church raised \$1,700 on this day, June 6. The Sunday School department has been built this year, and the new pews, rugs for the floors, steps for the front, and grass and shrubbery around the church have been added, also the nice Neon sign in the front. There has been a great gain in every department of the church this year.—Rev. A. V. Childers, district pastor.

ton; they are both doing all they can for the church here, which was known as Sunny South, but its name has been changed to Pine Hill.

I ask all my brothers and sisters who read this to forgive me for bringing reproach on the church. God has really given me a new dip of victory. Praise His name!—Mrs. Lela Morgan.

All Obligations Met

N. ST. JOSEPH, Mo.—Thank God we have a real Church of God preacher and we surely are proud of him. Rev. E. O. Byington has been a wonderful blessing to this church. This is his second year here. All our obligations are up-to-date. Brother Byington worked with his hands on the church and parsonage. We have only about six male members in the church and since all of them work they don't have time to do much, so our good pastor just goes ahead and God surely blesses him. He has been faithful in visiting and praying besides working what time he can. We are going to have a dedication service before long. Please pray for us that God will give us more souls.—Frank Guy, clerk.

SOULS ARE FINDING GOD

Dear Evangel Readers, greetings. After a long silence I will write a few lines to let you know I am still in the land of the living. My health has been bad for some time and I have not been very active in the ministry, but I am better now, thank the Lord.

At this writing I am supplying for the church at Houston, Texas. Brother Godwin asked me to finish this Assembly year. God is wonderfully blessing our ministry here. Souls are seeking and finding God.

I had plans perfected to attend the Florida camp meeting. In fact, some of my friends in Florida had sent me a Pullman ticket to Florida when I received our good overseer's request to come to Houston. I first said, "I won't go; I want to go to the land of sunshine and orange blossoms," and the Lord seemed to speak to me and said, "You've been preaching thirty years to obey those who have the rule over you and now fixing to rebel." Well, I changed my plans and here I am.

We have some of God's best here—real old-time Church of God folks who stand uncompromisingly for the church. They trust God, pay tithes, give offerings and will push the devil in the creek and holla "Glory" when he hits the water. They believe in being saved by grace, sanctified by the blood and baptized with the Holy Ghost with the initial evidence of speaking in tongues, and believe in and practice water baptism in the name of the Father, Son and Holy Ghost.

Well, I could say more; I'll see you again.—I. H. Marks, 1404 Allston, Houston, Tex.

REVIVALS

MITCHELLSBURG, Ky.—We praise God for a wonderful three weeks' revival which closed June 14 with Brother W. L. Bloomfield doing the preaching. Seven were saved, three sanctified, two filled with the Holy Ghost, and twenty-three baptized in water. The Lord wonderfully blessed

us. During our revival we were proud to have our state overseer, W. J. Milligan, with us one night. He made a good talk. We also had our district overseer, Henry Robertson, with us a few nights and he said many wonderful things. Pray much for us.—Rev. Russell Holman.

Open-Air Revival

God wonderfully blessed us with a two and one-half weeks' open-air revival. Rev. C. W. Collins, of South Boston, conducted the services and the presence of the Lord was in our midst. Each night we had a good attendance. Several were saved and one sanctified. Brother Collins also promised us a service once a week until cold weather.

I desire the prayers of all the saints that the Lord will get hold of hearts and many will be blessed. Pray for us at South Boston.—Mrs. Irvin Bailly.

GREENVILLE, N. C.—We have just had a most glorious revival at Greenville, N. C., Brother D. J. Brooks doing

the preaching. Twelve were saved, nine sanctified, five baptized with the Holy Ghost, eight baptized in water, and nine added to the church. Even yet the revival spirit is going and souls are getting to God. We all love Brother Brooks; he is a real revivalist. Pray for us and him.—B. G. Pomroy, 200 Wade St.

ALLISONIA, Va.—We have just closed a two weeks' revival here at Allisonia with Brother and Sister Hawkins in charge. There were eleven saved, nine sanctified, six filled with the Holy Ghost, eight baptized in water, and five added to the church.

We appreciate having such a consecrated couple as Brother and Sister Hawkins. They have been a great blessing to our church, giving new courage to every member, and I am sure they will be a blessing wherever they go, for we praise God for a man who is burdened for lost souls and willing to heed the voice of God. Pray for us and the church here at Allisonia.—Herbert Stone, pastor.

Belle Glade, Fla., Completes New Church and Clears Indebtedness



The church building was started by Brother C. E. French. Others who pastored and labored on the building were Brother Carl Godwin, Brother Paul Johnson, Sister F. F. O'Bannon, and the writer. When I arrived they were putting in the ceiling. The accompanying picture was made on the day of our dedication. Standing from left to right: Brother H. W. Johnson, clerk; Brother J. C. Jernigan, state overseer; Brother F. F. O'Bannon, district overseer, and Mr. A. E. Kirchman, Mayor of Belle Glade. Services were not held in the building until it was complete in every respect.

The building is 30x59 feet, with 58 feet piling drove to the rock, with concrete caps on top; has sub and elevated floor. The roof and outside walls are of asbestos shingles. It has modern lights, water, two rest rooms,

two Sunday School rooms; the inside is painted. There are good seats, rugs and runners, special windows, and plenty of light. The building is located on a good corner lot, and we have a nice lawn started. Approximate value is \$3,500 to \$4,000.

At the close of our indebtedness drive in which \$1,662.99 was raised, clearing every penny of the remaining debt, God gave us a good revival—Brother W. M. Rumler, evangelist—with seven additions to the church, making our present membership seventeen. We are praising God for His blessings and realize that it was faith Peter was talking about in Acts 3:16 that has made this report possible. The people of Belle Glade were so good to help us and the members were so faithful; may God bless each one that helped.—Humbly, Frances L. Dekle.

ORPHANAGE RECEIPTS FOR QUARTER ENDING JUNE, 1943

Alabama	\$1,746.55
Arizona	201.16
Arkansas	213.37
California	381.42
Colorado	40.82
Delaware	17.36
District of Columbia	329.12
Florida	2,760.91
Georgia	800.97
Idaho	31.82
Illinois	297.14
Indiana	431.97
Iowa	88.85
Kansas	114.15
Kentucky	605.71
Louisiana	777.49
Maine	36.13
Maryland	435.18
Massachusetts	2.11
Michigan	960.55
Minnesota	5.57
Mississippi	407.31
Missouri	512.83
Montana	152.83
Nebraska	19.67
New Jersey	15.87
New Mexico	148.69
New York	69.68
North Carolina	2,119.46
North Dakota	133.42
Ohio	749.06
Oklahoma	203.47
Oregon	64.83
Pennsylvania	307.13
South Carolina	1,384.85
South Dakota	171.13
Tennessee	5,453.76
Texas	1,606.86
Utah	3.47
Virginia	1,211.77
Washington	71.29
West Virginia	6,668.89
Wisconsin	1.84
Wyoming	21.74
Miscellaneous	30.00
North Portal, Canada	5.99
Windsor, Canada	14.00

MISCELLANEOUS ORPHANAGE REPORT

For April, May, June

Rosanna Amsbury, Englewood, California, 1 Bible, cash \$1.00.
Emma Redmon, Kentucky, 1 quilt.
Martha Kitsinias, Pineville, Kentucky, 1 blanket.
Mrs. Moss Dalton, West Middlesboro, church, Kentucky, 1 blanket.
Rev. Freeman Smith, Ocilla, Georgia, 3 sheets.
Lancaster, Ohio, 43 handkerchiefs, 1 pair anklets.
Kincaid, Illinois, Church of God, C. N. Steele, pastor, 5 bath towels, 7 wash cloths, 6 bars soap, 13 pairs anklets.
Coffeeville, Mississippi, 1 skirt, 1 pair pants, 1 pair shoes.
Whitwell, Tennessee, 4 towels, 1 cloth.
Mrs. Lottie Warix, 1 card rick-rack, 1 card buttons, 2 yards cloth.
Mrs. Leon Lee, Largo, Florida, 2 slips, 1 dress, 1 pair step-ins, 1 used dress.
Church of God, Acosta, Pennsylvania, 2 boxes trimmings, 5 glasses. Used: 1 coat, 1 dress, 1 pair shorts, 1/2 pair pajamas, 5 handkerchiefs, 1 scarf,

5 handkerchiefs, 3 toys, 1 pencil box, 1 box crayons, 1 book, 1 cushion cover, 3 pot holders, 1 motto, 1 scarf, 1 bag.
Elmer Franklin, N. Tazewell, Virginia, 15 bath towels, 2 pair underwear, pillow cases.

Mrs. Jay Bailey, Oceana, West Virginia, Used: 3 pair shoes, 11 pair panties, 3 suits.

Eunice Trapp, Gastonia, N. C., 6 1/4 yards cloth, 1 dress pattern, 1 candy bar, 1 hair bow, 1 package gum.

Church of God, Middlesboro, Kentucky, 19 bath towels, 6 wash cloths, 2 sweaters, 2 pair overalls, 16 undershirts, 3 doilies, 1 hand towel, 1 pair step-ins, 11 dresses, 2 pair stockings, 28 pair pillow cases, 2 pot holders, 2 hair bows, 3 slips, 1 bar soap, 2 spools thread, 1 yard rick-rack, 30 yards cloth, 1 quilt top. Used: 1 dress.

Field, Kentucky, 14 bath towels, 4 pair pillow cases, 1 bar soap, 2 wash cloths, 2 guest towels, 1 dish towel. Used: 6 dresses, 4 suits, 1 table cloth, 1 pair pillow cases.

West Middlesboro, Kentucky church (individual names attached), 1 shoulder of meat, 60 bars toilet soap, 2 bottles shoe polish, 1 cap, 2 aprons, 5 pair pillow cases, 11 wash cloths, 28 bath towels. Used: 1 skirt.

H. B. Turlington, Hope Mills, N. C., 6 yards print, 1 scarf, 1 pair anklets, 2 pair overalls.

Church of God, Glamorgan, Virginia, 17 bars soap, 16 bath towels, 16 wash cloths, 1 pound rice, 1 boy's suit, 1 pair pants, 2 yards print.

Tennessee churches, Dyersburg, 1 sheet, 7 bath towels, 10 wash cloths; Dunlap, 1 pair pillow cases, 2 bath towels; Cedar Springs: 3 bath towels, 4 wash cloths; Graves Chapel, 7 bath towels, 10 wash cloths; No name, 2 bath towels, 2 wash cloths.

Y.P.E. Supt., Virginia, New: 11 bath towels, 27 wash cloths, 2 dresser scarfs, 1 yard cloth, 3 pair anklets, 2 shirts, 2 handkerchiefs. Used: 10 dresses, 3 sweaters, 1 pair pajamas, 4 pair panties, 1 coat, 1 snow suit, 1 pair coveralls, 6 pair pants, 9 1/2 boys' suits, 6 skirts, 1 pair shoes, 1 cap.

Sam Holcomb, Freeburn, Kentucky, Used: 31 dresses, 8 skirts, 1 apron, 4 pair pants, 2 coats, 1 sweater, 1 sweat shirt, 1 shirt, 1 blanket, 1 sun suit. New: 11 pair pillow cases, 2 dresser scarfs, 2 vanity sets, 13 bath towels, 6 wash cloths, 1 dress, 4 1/2 yards cloth.

Church of God, Banner Springs, Virginia, Used: 4 dresses.

Russel Fowler, Cleveland, Tennessee, 57 5c bars candy.

Mrs. Hannah Parrott, LaFollette, Tennessee, 2 new dresses.

Mrs. Nancy Little, Parkersburg, West Virginia, Used: 1 pair shorts, 1 dish cloth, 1 pair panties, 1 wash cloth. New: 1 sweater, 1 shirt, 3 dresser scarfs, 2 vanity sets, 2 doilies, 2 1/2 pair pillow cases, 2 aprons.

No name or address, 1 sheet, 4 sets pillow cases, 2 towels, 1 dresser scarf.

Church of God, Newry, S. C., 1 military set.

Ida Stephens, Adairville, Georgia, \$25.

Leamon Stewart, Rome, Georgia, Used: 2 shirts.

Mrs. Carrie Davis, Savannah, Georgia, 1 box Easter eggs and candy.

Mrs. Mears, Florida, 4 towels, 5 dresses, 2 blouses, 2 skirts, 1 slip, 1 pair pajamas, 1 sweater, 1 pair suspenders,

6 rugs.

Mrs. Leila Todd, Baxley, Georgia, Used: 1 soldier suit and cap, 2 dresses. New: 6 bath towels, 2 wash cloths, 2 bars soap, 1 pair pillow cases.

Church of God, Clinton, Illinois, 1 pair pants, 1 bath robe, 4 shirts, 10 towels, 9 wash cloths, 2 dish towels.

China Chadwell, LaFollette, Tennessee, 1 quilt.

Mrs. Dee Thomas, East Gadsden, Alabama, 1 pair step-ins.

Mrs. Katie Crowder, Greenwood, S. C., candy, cookies, 2 shirts, 2 pair pants, 1 sweater, 2 dresses, 1 new slip, 2 gowns, 2 pair panties, 5 pair anklets, 1 pair shoes, 1 coat, used, 4 slips, used.

Mrs. Eva Brooks, Ninety Six, S. C., 1 pair overalls, 1 pair pants, 2 shirts, 2 slips, 2 dresses.

Sale Creek church, Tennessee, 1 pair pillow cases, 1 towel.

Mt. Pleasant church, Tennessee, 12 towels, 12 wash cloths.

RELIGION AND THE WORLD

(Continued from page 4)

millions are even nominally Christian. Here is a mighty field, now white unto harvest. For each million souls there, they have less than ten missionaries. Subtract the modernists from these, and behold what a pitiful provision has been made to carry the gospel to the lost.

"The labors of the India Mission Fund, Inc., have been principally in Bengal, an area about the size of Florida and Kansas combined. It is perhaps the most homogeneous field for missionary work in India. Ninety-two per cent of its population speak Bengali. Seventy-seven per cent follow agriculture. It has 8.8% of the Hindus of India, and 38.57% of India's Moslems. Seventy-five per cent of its village and country people have not heard of Christ. Fifty-four per cent of the Bengalis are Moslems; 44% are Hindus. Thus, Bengal is a stronghold of Hinduism and is a key to the Moslem population of India. The strategy of the gospel calls for an aggressive invasion of this area."

LIVING SERMONS

(Continued from page 9)

which is in heaven," Matt. 5:16. The world expects (and rightly so) that we who hold this high standard of holiness should live better than those who do not. However, we are not to try to please the world in that which is contrary to the Word of God, but we should seek the blessings and approval of God on our lives, keep His commandments, do those things that are pleasing in His sight (1 John 3:22), and always remember that "ye are manifestly declared to be the epistles of Christ."

*"You are writing a gospel,
A chapter a day;
Men read what you write,
Not what you say."*

—Sel.

"He that saith that he abideth in him, ought himself also to walk even as he walked."

THE CHURCH OF GOD EVANGEL

NOTES FROM MY LETTERS

(Continued from page 2)

there. As yet Brother McManus hasn't found a building in New Orleans suitable to lease but recently told me he felt they would be able to open up a mission in the near future. Brother Nolan also plans a revival in a new field in Vivian, near Shreveport. A doctor there has offered to furnish lots, seats, etc., if Brother Nolan will bring his tent there. We may not be able to make it before the Assembly but, if not, we hope to make it right after the Assembly.

In all, I feel we have had a fair year in Louisiana. Have a gain now of about 100 new members above all that have been disfellowshipped, and we have paid about \$1,300 on the state parsonage this year.—W. C. Byrd, overseer of Louisiana.

We are opening a new field here and have signed a contract with the radio station. We are on the air once a week, have had two programs so far, and the response is surprisingly good. For the two broadcasts we have received mail from all over the State of Wyoming and clear across the State of Montana. We have also special calls for services from here and there. We had the privilege of ministering to the Baptist congregation at Riverton, Wyoming. The Lord blessed in a wonderful way as we sang to them the story of the deeper gospel news. Remember us in prayer.—R. H. Klautt, overseer of Wyoming.

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Consisting of 170 pages, treating on the following subjects: Evangelists, Pastors, Pastor's Duties, Visiting the Sick, The Choir and Music, Sunday School Work, Trustees, Methods of Raising Money, Preparation for a Conference, Teachings of the Church of God, Benedictions, The Passover, Baptism, Feet Washing, Dedication Sermon Outline, Weddings, Marriage Ceremony, Marriage Relations and Duties, Sickness, Solitude and Prayer, Consolation, Death, Death of a Child, Death of a Young Man, Death of a Young Girl, Death of a Middle-Aged, Death of an Aged Christian, Death of the Righteous, Death of a Minister or Prominent Person, Death of the Unsaved, Funeral, Burial, Burial Committal, Resurrection, Immortality and Resurrection, Death Defined, Last Words of Those Triumphant in Death, Last Words of Dying Heroes, Last Words of Atheists.

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BRETHREN, PRAY FOR US

(Continued from page 5)

by praying one for another. Would not this help us all to better fill our positions?

The favorite song of one minister I know, is "I Need the Prayers of Those I Love." And really we all do. We should be so joined (in the body) until we could feel each other's burdens, and be concerned about their welfare. Many be the time we would go down in despair were it not for prayer. Who spoke these words, "Brethren, pray for us"? Paul did, and we esteem him highly for his work's sake, and the things he suffered for Christ. Yet could not we attribute much of his success to the fact that the brethren did pray for him?

Let's see, did he practice this himself? Yes, in Rom. 1:9 we hear him saying, "I make mention of you always in my prayers." And we sing, "It was good for Paul and Silas, and it's good enough for me."

Truly we need the prayers of one another. Our pastor said if we wanted a blessing to quit praying selfish prayers and begin praying for someone else. It works, brethren; try it. So if you want to see every department of

the church on the upward move, then pray for the leaders, ministers, missionaries, Sunday School teachers, laity in general. Brethren, pray for us.

ADDITION

(Continued from page 3)

NESS, CHARITY (LOVE). This is the fulfilling of the law. On it hangs all the law and the prophets, and men who love God love one another, and CHARITY shall cover a multitude of sins. FERVENT CHARITY is to have hot, glowing warmth and earnestness of feeling for God, His cause, and His Church.

REVIVAL

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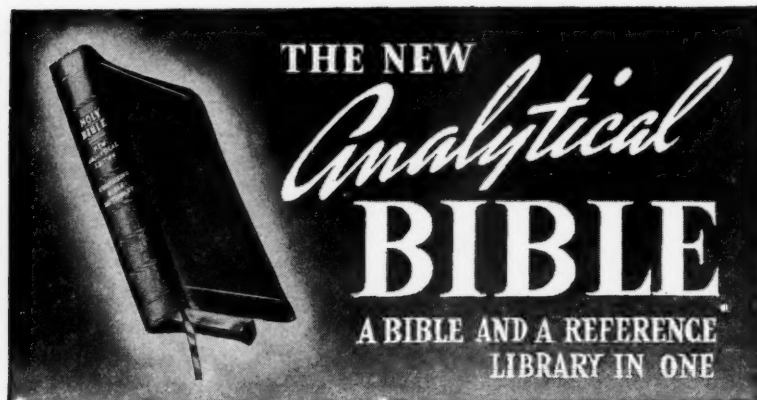
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